¶ MORE THAN 2,000,000 PEOPLE WILL READ THIS ISSUE OF OUR PAPER.—THOUSANDS PASS IT ON AFTER READING IT.

OUR SUNDAY VISITOR

A NATIONAL WEEKLY

THE HARMONIZER

¶ "The sure station which you have to eliminate DANGEROUS publications should prompt you to exercise your zeal in the diffusion of sound literature."—Cardinal Gibbons.

PRICE ONE CENT (50 CENTS THE YEAR)

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Foreigners Rule Many of the Great Nations

Mixed Ancestry of Old World Sovereigns Pointed Out to Show How Blind Conventional Patriotism Usually Is.

By Max O'Rell.

"London, Nov. 15, '02.—I find that with the exception of France and the United States, and also of the Asiatic powers, the nations of the world are ruled by foreigners.

"The princes of the Houses of Bourbon and France have in them only one-sixtieth of French blood, the rest is German, Spanish or Italian.

"The imperial pretender of France, Prince Victor Napoleon, is hardly half a Frenchman, since two-thirds of his blood comes from Savoy and Wurtemberg.

"The King of Spain is four-fifth an Austrian. The King of Italy is half a Frenchman and half an Italian, and his descendants will owe one-half of their blood to Montenegro. The Emperor of Austria has Bavarian as well as Italian blood in him. The King of Sweden and Norway is half a Spaniard and half a Frenchman.

"The King of Greece is a Dane. The King of Servia is half a Russian. The reigning Prince of Bulgaria is no Bulgarian; he is half a German and half a Frenchman.

"The Emperor of Russia has one-fifth of Russian blood in him. The other four-fifths comes from Denmark, Germany, Schleswig-Holstein and Hesse-Darmstadt.

"The King of Belgium is no Belgian; he is half from Saxe-Coburg-Gotha and half a Bourbon Orleans. The Queen of Holland comes from Luxembourg and Prussia, as well as from Holland. The King of England is no Englishman; he owes his origin to Saxe-Coburg-Hanover, Normandy and France.

"Finally, the Emperor of Germany is a Hohenzollern on his father's side, a Guelph or a Brunswicker on his mother's, and a Frenchman through his ancestor, Louise de Coligny, a daughter of the famous Admiral who was killed by order of King Charles IX of France during the massacre of St. Bartholomew.

"As my readers can see, we have no thoroughbreds on the thrones of Europe."

Another Protestant Writer Refutes Worn-Out Fable

PROFESSOR VEDDER.

(Of Crozer Theological Seminary. Vedder, pp. 5, 6).

"The most recent writers are inclined to discredit the story of his (Luther's) finding the Bible—as inherently incredible. They point out the facts regarding the circulation of the Bible, both Latin and Vernacular, and tell us that Luther must have taken great pains to keep himself in a state of ignorance, if he knew no more about the Bible than this anecdote implies. The real difficulty is not so much with the incident as with the inferences that have been drawn from it. Protestant writers have often seized on the occurrence as proof of the darkness of the times, of the indifference of the Church to the instruction of the people in the Scriptures and have by comparison exalted the work of the reformers in their translation and circulation of the Scriptures. What the incident actually proves is merely Luther's own personal ignorance. If he did not know that the passages which he had heard in church did not constitute the whole Bible, there were nevertheless in Germany many who did know this."

How Mayor Planned That Labor Disputes Be Settled

San Francisco Chronicle, Aug. 11, 1916.

Following is the text of the letter addressed yesetrday by Mayor Rolph to the Chamber of Commerce, the Labor Council, Building Trades Council and Water Front Workers' Federation, suggesting the appointment of a general arbitration board of fifteen members for the adjudication of all industrial disputes:

"It must be clear to each of you, as it is to me, that San Francisco is in a condition of extraordinary industrial unrest.

"On one hand are demands for the 'open shop' and murmurs of a general campaign against organized labor.

"On the other hand is a resolute disposition to maintain the 'closed shop' and to resist any encroachments on what organized labor deems to be its rights.

"Several minor strikes, lockouts and boycotts have already occurred. It would take only a little more strain to precipitate one of those wasteful and distressful struggles between labor and capital, which settle nothing, bring no good to any one and divide a community for years.

"There is nothing in the present situation, so far, which precludes councils of peace and reason. There are no pending controversies which cannot be settled justly by the decision of a tribunal of unbiased and enlightened men.

"But, mediation and arbitration, in order to be effective, must be proposed and accepted before quarrels have gone so far that anger and pride cloud the good judgment of the disputers.

"As Mayor of San Francisco, and to prevent such industrial warfare, I request the President of the Chamber of Commerce to appoint five representatives of the employers, and the presidents of the three central labor bodies, namely, the San Francisco Labor Council, the Building Trades Council, and the Water Front Workers' Federation, jointly, to appoint five representatives of the employees; the ten representatives of the employers and employees so chosen to be members of a general arbitration board, to be composed of fifteen members, of which the other five members shall be Most Reverend Archbishop Edward J. Hanna, and four clergymen of various denominations, to be selected by the Archbishop.

"To this general arbitration board, employers and employees ought to submit all industrial controversies for a period of at least one year.

"Such a board, so constituted, could quickly relieve much of the present industrial friction, correct abuses, prevent strikes, lockouts and boycotts, and insure industrial peace, without which neither capital nor labor can prosper.

"Without consulting Archbishop Hanna, I have taken the liberty of suggesting that he be a member of the board, and that he appoint the other four clerical arbitrators, **because there is no other member of the community who possesses, in such a unique degree, the confidence of all classes.**

"Will you please advise me, at your early convenience, whether you, on behalf of the bodies which you respectively represent, will co-operate with me to bring about the proposed plan of arbitration?

"Very respectfully yours,

"JAMES ROLPH, Jr.,

"Mayor of the City and County of San Francisco."

Middle Age Charity Practiced by the Pope in Person

Virchow—the German Scientist.

"The main cause decisive in influencing and arousing interest of the people of the time in the hospitals of the Holy Ghost was the Papal enthusiasm in the matter. The beginning of their history is connected with the name of that Pope, who made the boldest and farthest-reaching attempt to gather the sum of human interest into the organization of the Catholic Church. The hospitals of the Holy Ghost were one of the many means by which Innocent III thought to bind humanity to the Holy See; and surely it was one of the most effective. Was it not calculated to create the most profound impression, to see how the mighty Pope who humbles emperors and deposed kings, who was the unrelenting adversary of the Albigenses, turned his eyes sympathetically upon the poor and sick, sought the helpless and neglected on the streets, and saved the illegitimate children from death in the waters? There is something conciliating and fascinating in the fact that at the very same time at which the Fourth Crusade was inaugurated through his influence, the thought of founding a great organization of an essentially humane character to extend throughout all Christendom, was also taking form in his soul; and that in the same year (1204) in which the Latin Empire was founded in Constantinople, the newly erected hospital of the Santo Spirito, by the Old Bridge across the Tiber, was blessed and dedicated as the future center of this universal humanitarian organization."

When People Get Away From the Church's Influence

Rev. Augustus P. Reccord (Prot.), in "The Peril of Paganism."

"We cannot disguise the fact that there is, growing up in many an American community, a group of young men and women of otherwise exemplary character whose habits of life are gradually unfitting them to take any vital part in the religious life of the community in the coming years. When a young man who never darkens the doors of a church or other religious institution from year's end to year's end asserts that he finds it increasingly difficult to become interested in religious literature or in the problems of the religious life, the reason is not far to seek. He is allowing the highest and noblest faculty with which man is endowed to perish through lack of exercise. Will such a man accept the responsibility for the perpetuation of Christian institutions when those who are now bearing that responsibility are compelled to lay it down?

"Secondly, **the present situation is fraught with peril for the Church.** The existence of such groups in any community, without self-condemnation or public reproach, not only deprives the church of the support which is its due and imposes upon others the obligation to bear the added burdens which such spiritual pauperism always entails, but it also makes it increasingly difficult to inculcate habits of church attendance in those of a younger generation who are prone to imitate their elders and do not always discriminate between a good example and a bad. If men are responsible for their influence as well as for their overt acts, then there is a tremendous responsibility resting upon any man whose manner of life serves to create an atmosphere of religious indifference and irresponsibility.

"Thirdly, the situation involves a peril to the community as a whole. These modern pagans are making no provision for the perpetuation of the very influences which have made them what they are and which, even today, stand between them and the full fruitage of the pagan life. They are still living upon the spiritual momentum acquired from years of religious training provided for them by devout parents. But who will provide the religious training for their children? What will atone for the complete absence of a religious atmosphere in their homes? What can counteract the influence of parents who ask the church to bless the marriage vow and then proceed to sacrifice everything for which the church stands upon the altar of an undisguised paganism? **And what of the future of the institutions in which such people are often interested and which depend upon the church to keep alive the spirit of humanitarianism of which they are but the expression and to provide them with men and women who shall organize and direct their efforts?** Whatever weakens the one institution which seeks to train men for social efficiency strikes a blow at every institution which ministers to social well-being."

The very same subject is dwelt on in an article in "The Living Church" (Epis.), dealing with a survey conducted in a representative county situated in the very center of New York State.

"Of 37,000 non-Catholics about 9,000 reported that they had no religious preferences whatever and were absolutely unattached to any church and uninterested in any religious organization. That is, 21 per cent of the population of a county in the very center of the Empire State **are practical pagans.** The figures in reality are even larger, for of those who gave religious preferences many have a connection merely nominal.

"The census was undertaken by Protestant organizations, and there are no complete statistics of baptism, etc.; but a similar canvass (more complete from this point of view), made by our own church people in several townships of another county of the State, showed that in 225 families visited there were 330 persons under sixteen years of age, of whom 203 certainly, and 225 probably, were unbaptized. This does not include unbaptized adults.

"There is one valley in Madison County, seven miles long by one to two and a half wide, inhabited by a prosperous population, who for twenty years did not number a single attached Christian believer. Not far from the village of Hamilton (the seat of Colgate University) there were found people living without regard to the marriage relation and so ignorant of the Christian religion that after a funeral recently one man, in all seriousness and in no spirit of bravado, asked the preacher 'who this Christ was' of whom he had been speaking. In one of the schools a class was asked last April why Easter was kept, and the only answer forthcoming was that it was Grant's birthday. The children all showed in their faces a blank ignorance."

News Items of Interest to Catholics Gleaned from the Secular Press

TRIBUTE TO A SISTER.

Cleveland Plain Dealer, Nov. 7, 1916.

"All day long the street in front of the big brick institution was crowded. Shiny limousines, driven by chauffeurs in livery, edged their noiseless way over the torn-up pavements to a part of the city they seldom traverse.

"There was no jockeying for parking space, no tooting of horns, only the rumble of wheels as they turned into line at the curb. They contrasted oddly, somehow, with an old-fashioned buggy pulled by a tired looking horse unaccustomed to Sunday harness.

"The street cars discharged their loads a block away from the big iron gates. Here and there against the somber background of faded black garments was a bright spot of color, a red scarf on the head of a foreign-born woman who was weeping; a shawl that was wrapped around frail shoulders bent with grief; a bonnet of a little child.

"For blocks in all directions they came—all sizes, ages and conditions of humanity.

"A crippled lad in a shabby suit rubbed elbows with a frock-coated millionaire; women who knew not the meaning of service, except as they were its beneficiaries, walked side by side with the toilers who scrub up their kitchens.

"The 'Zone of Quiet' sign was not needed. The two long lines, ceaselessly streaming in and out, were hushed; only the creak of the doorway, the patter of many feet and an occasional whisper broke the silence.

"The slanting sun rays of late afternoon saw no lessening of that awed processional. Thousands had formed its number; each had his own precious memory of a kindly word, a healing touch, an inspiration, an easing of the burden somewhere along the wayside.

"With tear-stained eyes the grieving one glanced back at the grim walls of the hospital.

"For in it Sister Leonarda, a woman, lay dead."

PREACHER BECOMES CATHOLIC.

Hereford, Tex., Nov. 6—I. L. Gamewell, for more than twenty-five years a Presbyterian minister holding important pastorates, has joined the Catholic faith and will move to Hereford this month to join the editorial staff of "Antidote," a Catholic paper published here.

CATHOLIC INSTITUTION IN BEST SHAPE.

Savannah, Ga., Nov. 12—The grand jury committee operating under the Veazy act has concluded its inspection of the private institutions in Savannah with the exception of Bethesda Orphans Home, and this will be inspected today. The committee is headed by F. G. Bell, president of the Savannah Morning News.

Members of the committee report that the Catholic institutions inspected were found to be in the best condition. Not a discontented inmate was found in any of them. The list of Catholic places inspected included the Little Sisters of the Poor, which is a home for aged men; the Parochial School, which has just been established, and the Catholic Orphans' Home. The most interesting place visited was the Sisters of Mercy at St. Vincent de Paul academy. Here the most perfect discipline was found and the Sisters were declared to be thoroughly happy and contented. The committee is to report in a short time to the grand jury.

RELIGION AND POLITICS.

The Daily Gazette-Times, Corvallis, Ore., Nov. 18, 1916.

"During the recent campaign this office was in receipt of a lot of dope trying to connect the various parties up with some form of religious scheming in connection with Mexico.

"One set of circulars proved beyond a doubt that Wilson was indirectly, if not directly, responsible for the devastation of the Catholic churches in that blood-besprinkled country.

"Another set of circulars was just as positive that Wilson had turned the country over to the Catholic Church because his private secretary is a member thereof.

"None of this stuff appealed to us in any sense, for the reason that most of the religious fanatics in this world can be worked into a lather on any pretext and mere suspicion ripens into conviction so strong that fancy becomes fact and mere impressions strongest evidence.

"Religious bigotry is the most despicable trait of the genus homo and has been the medium more often than any other that has transformed him from a man endowed with reason to a beast dominated by blind fury and implacable and unjustifiable hatred."

DOESN'T FIGHT CATHOLICS.

St. Louis Republic.

Rev. E. E. Wood, pastor of East Glenville Methodist church, recently told his congregation why he does not fight Catholics.

"In the first place, I refuse to be the tail of any political kite," he said, "for none of us knows what the ulterior motive may be behind any movement to fight any religious sect. I also refuse to violate the American Bill of Rights, drafted after centuries of religious persecution in Europe, which says that every citizen is entitled to his own religious views.

"Then, too, I have troubles enough of my own. I find there are many Protestants who need to be converted. The sifting of the tares and the wheat is not our mission."

"Government bulletins that skunks are extinct in these parts is wrong. Lot of skunks here. They were busy just before election issuing circulars attacking candidates because of their religion."—**Hammond (Ind.) Times, Nov. 11, 1916.**

Some "Inside" Facts About the Catholic Church

By Rev. Thomas F. Coakley, D. D., Pittsburgh, Pa.

THE POPE IS THE EXECUTOR OF THE WILL OF CHRIST.

The Pope is the executor of the last will and testament of Christ. That is his exclusive occupation. He stands in the place of Christ to explain for us the Will of Christ.

No executor in the world can change a syllable of the last will and testament of a testator. He can neither add to it, nor subtract from it, nor change its meaning. It must stand for all time just as the testator made it.

So also the Pope cannot add one syllable to the doctrines contained in the Will of Christ; nor subtract therefrom; nor can the Pope change the Will of Christ, nor in any way alter or misinterpret the meaning of Christ.

Catholics owe spiritual obedience to the Pope, in his capacity as Executor of the Will of Christ, defining, explaining and interpreting for us the Last Will and Testament of Christ.

Catholics owe allegiance to the Pope only in those matters that are contained in the last Will and Testament of Christ, namely in the realm of faith and morals.

In past ages doubts have arisen, questions have been raised, and perplexities have been encountered as to the precise meaning of the doctrines of Christ, and then the Pope, the Vicar of Christ, his Executor, speaks out with authority, defining, deciding, interpreting, explaining and resolving the matter. When Rome speaks, the question is settled.

In future ages, it is quite probable serious doubts may arise concerning one or other of the doctrines taught by Christ, and then the Pope will be appealed to for an official decision, and as the representative of Christ on earth, he will decide for all time just what Christ intended by the doctrines involved.

There is no appeal beyond the Pope in matters concerning the Will of Christ, because Christ made the Pope the court of last resort. What the Pope, as official interpreter and executor, binds on earth is bound in heaven.

Hence, when the Pope, as Christ's executor, speaks officially on matters of faith and morals, it is the same as if Christ Himself spoke, and the words of the Pope must be accepted as if they were Christ's own.

No Pope has ever made an error in defining, declaring, explaining, or interpreting the doctrines of Christ. As long as the world lasts, no Pope can possibly fall into error in so doing.

(Continued on Page Four)

A Little Knowledge of the Science of Religion Is a Very Dangerous Thing

MODERN FALSE PROPHETS.

By Rev. H. C. Hengell, St. Paul's University Chapel, Madison, Wis.

"Beware of false prophets who come to you in the clothing of sheep but inwardly they are ravening wolves" (Matt. 7, 15).

In our day and country, the warning of Jesus Christ against false prophets needs to be heeded. False prophets confront us everywhere. They come to us in the clothing of sheep; that is to say, under the auspices of modern progress, science, philosophy and sociology. Every secular college and university has a small but active group of false prophets who are insidiously preaching irreligion to admiring and unsophisticated undergraduate students.

If these false prophets are questioned and attacked for their cheap and sensational sophistry, they at once assume an air of injured innocence and pose as martyrs to Academic Freedom. That always wins the admiration and sympathy of the crowd that loves the world more than God. In the sacred name of Mr. Academic Freedom, personified by the crowd, many a professor utters a lot of falsehood and solemn nonsense against God, Christ and the Church. Evidently our Lord Jesus Christ paid no tribute to Academic Freedom when He said: "Woe to the world because of scandals. . . . Woe to the man by whom scandal cometh."

Of course I must not question the sincerity of the false prophet employed to teach in big universities costing millions of dollars! He probably enjoys destroying the religious ideals of students as sincerely as a cannibal enjoys eating a boiled missionary. Nevertheless he is and remains a false prophet.

The modern false prophet usually succeeds pretty well because undergraduate students cannot detect his bluff. He has their sympathy anyhow, because he tells them radical things which they love to hear; for instance, when the professor, in apparently guarded language, discredits the Church and her laws and teachings, the student who is not well grounded in the knowledge and the practice of his religion is easily won over.

In his heart he feels pleased to find any one questioning the authority of the Church which demands a nobler code of morals than that of mere good manners. Again, when the "Highbrow" goes further and questions the spontaneous reasoning of the great democratic masses of all ages on the existence of a personal God, a God who sees and rewards and punishes, then the religiously weak student admires him as the liberator of thought and conscience. It is flattering to human nature to adjust conscience to the world rather than to a personal God. This psychological fact explains why certain types of professors who question the existence of God and the authority of religion are so popular with students who have been reared with little or no religion. These professors seem to justify what youthful and passionate natures want; that is to say, the easier way in matters of conscience. Of course these students will not admit it even to themselves, but it takes little discernment to discover why radical professors are so popular in our universities. It is because they weaken the force of the Ten Commandments.

The modern false prophet boasts of being broad-minded, by which he means that he casts off all religious dogmas and convictions. He has probably never read Chesterton's remark that by casting off dogmas or convictions, a man verges towards the unconsciousness of the grass. Trees have no dogmas and turnips are remarkably broad-minded.

In dealing with the time-tested convictions of the human race, e. g., the existence of God, and with the great historic institutions, e. g., the Church, the Science of the modern false prophet is a fake, his philosophy nonsense, and his sociology humbug. It behooves students to be on their guard against the notoriety-seeking grandstand scientists and philosophers who come to their class rooms in the clothing of sheep, but inwardly are ravening wolves against religion and morals.

A New List of Converts Which Has Come to Our Notice

The Princess Andrea Boncompagni-Ludovici, of Rome; born Miss Margaret Preston Draper, of Massachusetts; daughter of the late General William F. Draper, successively member of Congress from Massachusetts and U. S. Ambassador to Italy under McKinley; granddaughter of General William Preston, U. S. Minister to Spain, under President Buchanan; Episcopalian.

Charles B. Ryan, Sr., General Passenger Agent, Seaboard Air Line, Virginia Beach, Va.; Presbyterian. Mr. Ryan's brother, William, a prominent Freemason, entered the Church some years ago.

Rev. Arthur Chapman, Vicar of St. Peter's Anglican church, Ripon, Wis.

The Rev. S. A. Cuthbert, formerly a curate at All Saints' Anglican church, Wellingborough, and later rector of Molesworth, England.

H. J. Pierce, Supt. of the Central Coal and Coke Co., Bevier, Mo.

Julius Schechner, foreman of the Acme Iron Works, Coffeyville, Mo.

Philip Roeser, Supt. of the Western Coal and Mining Co., and of the Weir Coal Co., Pittsburg, Kan.

Miss Mary Hickey, Lake Forest, Ill.; zoologist and naturalist.

Sergeant Allen Stokes, Fifth Regiment, Camp Ord., Eagle Pass, Texas.

Miss Mary Eddington, Nelsonville, Ohio.

The late William Creighton, Toledo, Ohio.

Isaac Wolf, a Jew; Memphis.

Miss Eunice Rebecca Nelson, Memphis.

Hugh Enders, Denver; converted under God by the edifying lives led by his Catholic friends.

Mrs. Mary Studd, of St. Cleran's, Loughrea, County Galway, Ireland; wife of Brigadier-General Herbert William Studd, D. S. O., of the British Army in France; daughter of the late Major Horace de Vere and Mrs. Maxwell; granddaughter of the late Sir Aubrey de Vere, Bart., of Curragh Chase.

Bishop Trobec confirmed ten adult converts at St. Bridget's church, De Graff, N. D., on October 8.

The Bishop of Wichita, Kan., confirmed a unique class of 100 adults Sunday morning, October 21, at Pittsburg, Kan. The class consisted of sixty men and forty women. Of the sixty men, forty were converts and of the forty women twenty-eight were converts, making sixty-seven converts in all.

At the recent mission in November at the Church of St. Vincent de Paul, Syracuse, N. Y., eleven adult converts were received.

Up to October 1, ninety-eight converts had been received in the diocese of Cheyenne, Wyo.

SCANNELL O'NEILL.

Children's School and Playground

CALENDAR FOR THIS WEEK.

3 S. 1st of Advent.—St. Francis Xavier.
4 M. St. Peter Chrysologus.—St. Barbara.
5 T. St. Sabas.
6 W. St. Nicholas.
7 Th. Vigil—St. Ambrose.
8 F. Immaculate Conception of B. V. M.
9 S. St. Leocadia.

Learn the Answers to the Questions which follow; also learn the meaning of terms frequently used in connection with our religion.

Why is "Advent" kept?
When does it begin, when end?
When does the Advent "season" close?
What is the meaning of the "Immaculate Conception"?
Why should every young person receive Holy Communion on this feast?

NOTABLE EVENTS IN CHURCH HISTORY

A.D. 300-1900.

1146—St. Bernard preaches the second Crusade. About this date foundation of the Gilbertines by St. Gilbert of Sempringham.
1155—Pope Adrian IV grants Ireland to King Henry II.
1170—Martyrdom of St. Thomas, Archbishop of Canterbury.
1177—Submission of the Emperor Frederick Barbarossa to Pope Alexander III at Venice.
1187—Capture of Jerusalem by the Saracens.
1203-4—Fourth Crusade and taking of Constantinople by the Latins.
1210—Franciscan Order was founded.
1212—Defeat of the Moors at the battle of Navas de Tolosa.

Answers of Baltimore Catechism Clearly Explained

After telling the time of our last confession and Communion what should we do?

After telling the time of our last confession and Communion we should confess all the mortal sins we have since committed, and all the venial sins we may wish to mention.

The confession would be sacrilegious if any mortal sin were culpably omitted, but not so if some venial sins were not confessed.

What must we do when the Confessor asks us questions?

When the confessor asks us questions we must answer them truthfully and clearly.

The priest does not ask any questions unless it is clear that the penitent has not well examined his conscience or is too slow in relating his sins.

What should we do after telling our sins?

After telling our sins we should listen with attention to the advice which the confessor may think proper to give.

As the soul's physician, the priest usually recommends some line of conduct for the penitent to follow as an aid towards overcoming an habitual fault.

OUR NATIONAL THANKS.

(By Stella O'Brien)

Historians tell us Thanksgiving was begun
By the Pilgrim Fathers in Sixteen-twenty-one;
To celebrate properly their arrival down East—
And to ward off starvation—they prepared a fine feast.
Those Mayflower voyagers were great epicures,
And this was the origin of the famous "Cook's Tours."

That this banquet of Plymouth's elite, so exclusive,
Was a social success is most surely conclusive,
For this custom continues. From ocean to ocean
Thanksgiving Day is observed with devotion
By American saints and American sinners;
For gratitude? Well, more for our dinners.

The sweet graduate who was wed in October
Views Thanksgiving Day with thoughts rather sober.
Although she took honors in most of the 'ologies,
A dinner she cooks needs lots of apologies.
A ready-stuffed fowl her turkey becomes,
'Cause daily she feeds him paraley and bread crumbs!

Our brave college boys quickly bolt down their turk,
Bright-colored sweaters go on with a jerk,
As madly they rush to the great football game,
Their class-mates to pummel, to cripple, to maim.
The heroes who die in these royal pell-mells
Are buried with deafening college yells.

On the plains of the West where the sun blazes hot,
A wild turkey is winged and prepared for the pot;
It is set in the sun where 'twill sizzle and brown,
Get juicy and crispy. When the family sits down
It will taste of bright sunshine, alfalfa and grass—
Just think what this method will save them in gas!

The custom is different up on Pike's Peak,
They chop up a turkey and cook him a week;
They cut down a forest of valuable timber
And burn it to render the dear bird more limber.
At the Thanksgiving table they murmur: "O pshaw!
This should have cooked longer, because it's quite raw."

On the farms this holiday gladly they greet,
The kind Trust has paid a fine price for the wheat;
While barns are all bursting with food and with forage;
And eggs that the hens laid are safe in cold-storage.
So, the farmer selects the best bird in his flock—
(A fowl that in no way suggests "Plymouth Rock").

The good housewife her culinary art now plies
On turkey, cranberries and steaming mince pies,
For their kin are all coming unto the third cousin—
(Since potatoes now retail at forty per dozen)!
Any way, city folks are nearly all starving
For dinners where farmers preside at the carving.

While eagerly consuming this delicious bill of fare,
The country host and hostess are treated to hot air.
"How lonely it is here!" "Isn't it a dreadful pity
That any human being should live outside the city?"
"The parks, the stores and shows! Grand opera is so nice—
We'd go there very often—if we only had the price."

"Milking cows and forking hay and pushing a wheel-barrow
Makes one's hands quite callous, one's ideas very narrow."
Is remarked by a dweller in such a tiny flat,
That she has to go to Central Park to pin on her hat!
Kind sympathy is extended with cultured Boston "R's"
Till the farmer is glad when all guests board the cars.

In Nineteen-sixteen let us drop these follies and queer notions,
Rejoicing that the U. S. A. is bounded by two oceans,
Where peace and plenty are combined to make prosperity,
Where waves the flag we love so well —the Banner of the Free.
With hearts courageous, ideals high, and gentle, kindly living,
Let's bear our gratitude to God right through to next Thanksgiving.

Do not consider what others do, or how they do it; for there are but few who really work for their own sanctification.—St. Alphonsus.

"Pa," she called upstairs, "this clock down here in the hall isn't going." "It isn't, eh?" he returned. "Well, don't let that be an example to Adolphus."

A countryman, on being charged by a ramagious bull, held his wife firmly in front, saying, "Stand steady, Maria, he can't toss both of us."

Wear The Coward Shoe

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How Shall We Be Able to Find True Christianity?

(Continued from Page One)

MIS.: "Practical results of the Protestant rule of faith lead to true Christianity! Look at the case as it stands plainly before the eyes of the whole world. One sect of Protestants reads the Bible and believes that Christ is God and man; another reads the Bible and thinks that Christ is only a man, denying his Godhead. Here is one denomination that tells us that it is plain from Scripture that all men are born wholly depraved; and from the same source it is affirmed, by a large and intelligent class, that men are born altogether good. One tells you that only the few, the elect, will be saved; and another answers by saying no one will be damned. One Protestant proclaims if a man only believes aright he will be saved, it matters not what he does; and another maintains that it is no matter what a man believes, if he only acts rightly. One sect asserts that the only way to be baptized is by immersion in water; and another says it is enough to be sprinkled with water; while a third declares that no water at all is necessary, baptism being altogether spiritual. In truth, it would take a volume to enumerate the endless contradictions and confusion among those who all profess to take the Bible as the only rule of faith."

LAWY.: "Do you pretend to say that honest men read the Bible and come to contradictory conclusions concerning what it teaches?"

MIS.: "I do, and the facts I have stated confirm it, and therefore the Bible was never given by God to honest men as the way to find out true Christianity. One or two things—either God has given a rule of faith that does not tell the same truths to all sincere men, or the followers of this rule do not read the Bible with sincerity. Take either horn of the dilemma you please."

LAWY.: "God can not be the author of confusion. These differences come, I suppose, from want of sincerity."

MIS.: "That is, my doxy is orthodoxy, your doxy is heterodoxy; or in other words, if the testimony of one sect can be taken against another, there is no sincerity among them all."

PLANT.: "Well, sir, if one is not to learn Christianity by reading the Bible, in what way is it to be learned?"

MIS.: "By the rule which the Bible points out. For though the Bible is not the rule, it however points out what that rule is."

PLANT.: "Where, sir? show me it, and I for one shall not fail to follow it."

MIS.: "It is the Church which Christ established on earth which He promised to be with until the end of time."

PLANT.: "This does not solve the difficulty. For which, of all the countless churches that claim to be Christ's Church, is the one he promised to build and we are bound to hear? Tell me that!"

MIS.: "Why, the one which has been in the world since the time of Christ, which the people of the first centuries belonged to."

PLANT.: "Well, that argument is plain enough, to be sure; and it seems to me to be sound, too."

MIS.: "It is both plain and sound, and there is no escape from it."

LAWY.: "Not so fast, if you please. No one acquainted with history will refuse to admit that the Catholic Church was the first Church. You forget, however, that she fell away into error, superstition, and idolatry!"

MIS.: "Did she, indeed! Do tell where, and in what, and when that happened."

LAWY.: "Well, it is not quite settled, but some say that it happened in the days of the Apostles; others say in the second or third century; others, again, place this apostasy in the fourth or fifth century; but the great bulk of us Protestants believe that the Catholic Church became utterly corrupt about the sixteenth century, and then broke forth the glorious light of the Reformation, which gave to the world a purified gospel."

MIS.: "The first mark of error is that the witnesses do not agree in their testimony. You do not agree as regards the time when the Church fell away; and if I should ask in what she fell, you would again all differ—one would say in this and the other in that. You differ, therefore you are wrong. Again, you err, because you forget what the promise of Christ was to His Church. It was that 'the gates of hell shall not prevail against her.' How can you, who profess to believe in Christ, assert what is contrary to His divine promise?"

PLANT.: "I suppose it is in view of this promise of Christ that St. Paul declares the Church to be the 'pillar and ground of the truth'?"

MIS.: "It is so, and to say she has erred, is to give up the Bible and contradict Christ."

LAWY.: "I don't know about that. Christ did not build His Church upon Peter, but upon the faith that Peter confessed in His divinity."

MIS.: "Suppose we let Peter stand aside for the moment. The Church that Christ built you will admit was never to fail?"

LAWY.: "Yes, that was the purport of His promise."

MIS.: "This, then, is certain, once the Church of Christ, always the Church of Christ; and as the Catholic Church was the only Church of Christ in the beginning, it follows that she must remain the Church of Christ now and forever."

Religious Indifference Does Not Result, Etc.

(Continued from Page One)

Space forbids my giving further illustrations to show how densely ignorant even educated indifferentists are when they seek to justify their lack of interest in religion. Lack of interest in religion is often due to a deadened conscience—but ignorance of what religion really is and means is the more common cause of religious indifference.

Possessing the grace of Catholic faith, it is our duty as well as privilege to instruct our religiously indifferent fellow-citizens by word and example, by prayer, and by a consistent Catholic life.

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Pope Leo XIII, one of the wisest men who ever sat in the papal chair, once wrote: "The real enemies of the Church have been those overzealous churchmen who have sought to stamp out error by violence, forgetful that man is little and God is great, and that in his wisdom the father of all has provided that evil left alone shall soon exhaust itself, and right, of itself, will surely prevail. Impatient defense of our holy religion springs from limitation and lack of faith. Against its avowed enemies the Church stands secure, but against those who are quick to draw the sword and strike off the ear of Malchus, we are often powerless. If the servants of the Church had ever taught by example, through love and patience, even now the reign of our God would be universal, as the flowers of spring carpet the gentle hillside slopes."

THE LORD' SPRAYER.

The spirit of the Lord's Prayer is beautiful. It breathes:

A filial spirit—"Father."

A Catholic spirit—"Our Father."

A reverential spirit—"Hallowed be Thy name."

A missionary spirit—"Thy Kingdom come."

An obedient spirit—"Thy will be done."

A dependent spirit—"Give us this day our daily bread."

A penitent spirit—"Forgive us our trespasses."

A forgiving spirit—"As we forgive them who trespass against us."

A watchful spirit—"Lead us not into temptation, but deliver us from evil."

Amen.

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THE CALL OF THE MASTER
Pope Pius IX
MOVING PICTURES

After Dinner Story

"In the Path of the Conquerors"

A Romance of Spain's Great Day

Written for O. S. V. by Mary Brabson Littleton, Chattanooga, Tenn.

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Mary Brabson Littleton

(Continued)

The old knight's face became instantly grave. "The pride of Don Pedro is cruel; you know the fate of Vasca Nunez de Balboa, who dared to raise his eyes to the Lady Marie, sister of Dona Isabel?"

"I have heard the ghastly story," said De Soto; "the opposition of Don Pedro to Balboa was mild in comparison to his hatred of me."

"Then why not turn back now, my son, before it is too late?"

"Is love a thing of the emotions or of the fancy to be controlled at will, your honor?"

"There are forms of lovers' madness said to be curable," said the old knight. "Your passion, Ferdinand, is as yet a dream; you are in love with love itself, its inspiration, its infinite impossibilities."

"My love for the Lady Ysabel," replied De Soto, "is a most sacred vocation, begun and ended in the Divine predestinations."

De Leon gazed with admiration at the chaste beauty of the young soldier and sighed. "D'Avilla has lowered his standard, the ideals of knighthood no longer control him; he has succumbed to the idols of Mammon; he is a worshipper of money; he will never consent to his daughter's marriage to any man who is not rich, powerful and distinguished."

"That will I be in a few years," said De Soto; "El Dorado is before me, and I have sworn to match D'Avilla's Andalusian castles with empires in the New World.

"What is your present fortune, De Soto?"

"This is my fortune," replied the cavalier, drawing a flashing sabre from its scabbard; "with this will I hew my way to fortune and to fame. It is my father's sword, honorably stained upon many battlefields and dyed here, you see, with the blood of the boastful infidel."

Ponce de Leon laid his hand on De Soto's arm and looked dreamily towards the sea, his cheeks flushed with the sublimity of his expectations.

"I have a quest for such as you, Ferdinand; join with me and I will promise you such wealth and glory as you have not yet imagined."

"What is your quest, my Lord?"

"The discovery of the Fountain of Youth," said De Leon.

De Soto laughed. "Oh, the old Indian legend. I do not believe it, Senor, nor do you, I think, in your waking moments. Love is the fountain of youth and of its sparkling draught already am I intoxicated."

"I believe the legend," said Ponce de Leon, "as firmly as Columbus believed in the existence of the New World. Waking or sleeping the vision is before me. Oh! my young friends, it is there—over yonder, flowing, ever flowing, wasting its golden floods while millions like me grow old and weary and unloved."

"Poor old man," said De Soto aside, but to him he spoke with gentle reverence.

"I may not join your expedition, prince of dreamers, for I have signed to go with Pizzaro, but do you come with us to Panama; we may there find your fabled fountain guarded by cupids and hidden away in the depths of the forests."

"Are you the Captain Don de Soto?" said a Moorish lad in the livery of a page, bowing before the cavaliers.

"That is my name, muchacho. What business have you with me?"

The lad scanned the speaker from head to foot and said, taking an inventory of his appearance: "A young cavalier, suited in armor; in countenance an angel, in manner a prince,—that, senor, is the description my mistress gave of the cavalier to whom I was to give this note."

"Who is your mistress, my boy?"

"Dona Ysabel de Bovadilla."

"The letter is mine," said De Soto; "give it to me at once."

The page hesitated. "She said it was important that I give it to the right person. If you are the Captain De Soto, you will have on your finger a band of gold engraven with the name 'Ysabel.'"

"On my ring and on my soul that name is forever engraven. Now, by Santiago, you are as slow as a tortoise." So saying, De Soto seized the boy with one strong hand, and with the other took the letter from him.

The boy laughed. "You must be the right one; she said you were masterful and strong."

"So will you have to take the Lady Ysabel by force if ever you wed her, Ferdinand," said Ponce de Leon; "and by my faith I think you can do it."

De Soto read and kissed the letter, then placed it next his heart. "When vespers have been sung and the sermon preached the gates of paradise open to me. Oh, that the good priest may be inspired with a knowledge of the virtue htat lies in brevity. A long and tedious sermon today were Purgatory." So saying, he and Ponce de Leon entered the Cathedral.

Beyond the white crests of the mountains the sun was setting a sea of flame, its rays streaming gold and purple and blood-red through the stained glass windows of the Cathedral, tinging with violet and rose the clouds of incense that enveloped the high altar and making an irridescent blaze wherever it fell on jeweled dame or steel-clad warrior.

A chime of bells proclaimed the Angelus, which, recited by all the congregation, was succeeded by the choir of five hundred male voices accompanied by the great organ and wondrous stringed instruments. When the Grand Cardinal in gorgeous robes, with Archbishops and Bishops in attendance, had entered the sanctuary and disposed themselves in graceful groups about the altar, a company of lads, clad in blouses of blue and white, white satin knee breeches and slippers come in and slowly stepping to the music of the stringed instruments, danced before the Blessed Sacrament, even as David had danced before the Arc of the Covenant. After this the memorial sermon on Ferdinand and Isabella was to have been preached by the Grand Cardinal, but he, like so many who had personally known Ferdinand and Isabella, was an old man and the long walk and ceremony had so exhausted him that he had to be helped out of the Cathedral to the rectory, and a leech summoned to his aid. It was discovered that there was no preacher among the clergy present who had personally known Ferdinand and Isabella, and consternation prevailed until a holy hermit, one Peter of Alcantara, spoke to the Master of Ceremonies and told him that Ignatius Loyola was in the congregation, that he was an eloquent preacher and had been a page to Queen Isabella and later one of her cavaliers to whom she had given signal marks of her favor. Loyola was found by a messenger and gladly consented to take the place of the Cardinal. The sudden sickness of the Cardinal was announced, and that another would take his place and deliver the memorial sermon. During the time of confusion incident to the sickness of the Grand Cardinal, the splendid music had continued, choir and priests intoning the vesper hymns in practiced harmony. All was magnificent, courtly, royal. The apparel of the emperor and his court scarcely less gorgeous than that of the celebrant clergy. Nothing lacking to the sense but the Cardinal Archbishop and his scholarly eulogy of Ferdinand and Isabella.

And now, from out the light and music and incense a figure clad in unrelieved black emerged and stood facing the congregation. By his garments, coarse and worn, by his dishevelled hair, by his pale, emaciated face, by the chain tightly girding his loins, by his naked feet, the people recognized the Hermit of Manresa, whose preaching by the wayside had already aroused intense religious enthusiasm throughout Northern Spain.

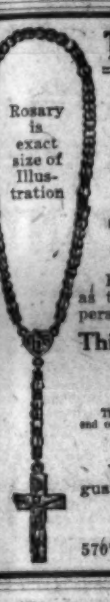
Swift and sure he came a soldier from the field of conflict, a messenger from Calvary. In his countenance a terrible and holy earnestness as of one who had looked understandingly upon the sublimities of Divine Love. In his eyes the light of victories as sure as

(Continued on Page Four)

THE IDEAL CHRISTMAS GIFT

SOMETHING EVERY CATHOLIC SHOULD HAVE

The Smallest Rosary Ever Made



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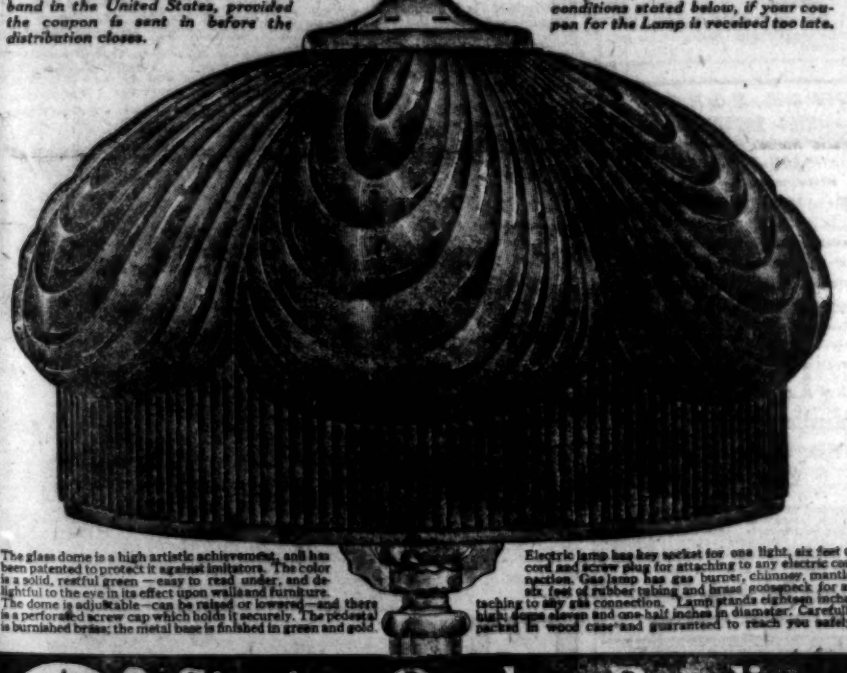
You get a Rogers Sugar Shell absolutely free, as a consolation prize, on conditions stated below, if your coupon for the Lamp is received too late.



The glass dome is a high artistic achievement, and has been patented to protect it against imitators. The color is a solid, restful green—easy to read under, and delightful to the eye in its effect upon wall and furniture. The dome is adjustable—can be raised or lowered—and there is a perforated screw cap which holds it securely. The pedestal is burnished brass; the metal base is finished in green and gold.

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As a reader of this paper you are entitled to the benefit of this extraordinary offer if you act quickly. A two-cent stamp is the only expense and a trip to the nearest mailbox the only trouble. This will bring the Lamp direct from the Valley to your home, for you to use and enjoy thirty days free of charge. Then if you are pleased — then if you are satisfied that our special direct-to-you price is only a fraction of what you would pay in a retail store, remit a dollar a month till this special price of $6.38 is paid. If you are not fully convinced that you have saved the tremendous expenses and profits of the retail store by getting the Lamp direct from the Quaker Valley; if you are not pleased and delighted with the Lamp, return it *at our expense* any time within thirty days after forward shipment.

So now sign and return the following coupon and state if your lamp should be equipped for gas or electricity.

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Send a Lamp for $6.38 ..... electric.
[Indicate with a cross which you desire]

Name .....

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..... 47 Dec. 10

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are badly in need of Vocations, as their work has grown rapidly. They have now a Sanitarium for Women, Home for Aged Hospital, Day Nursery, and in near future will have schools. Young ladies who feel called to serve God may apply to the MOTHER SUPERIOR, The Sisters of Mercy, 145 North Lake Street, Aurora, Illinois.

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Are in need of Vocations in their work. They have one of the largest and best equipped Hospitals in the Middle West. Also contemplate teaching. Young Ladies who feel called to serve God in this work of Charity may apply to the MOTHER SUPERIOR, MERCY HOSPITAL, DES MOINES, IOWA.

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Bureau of Information

Questions are answered, as far as possible, in the order received; hence those who seek information through this Bureau must not become impatient if the answer to their queries does not appear for several weeks after we receive same.

Always direct questions to BUREAU OF INFORMATION or to DEPT Q. in separate envelopes. Questions should never be written on same sheet with subscriptions.

You recently stated that it is as easy to trace the succession of Popes from Benedict to Peter as it is to trace the Presidents from Wilson to Washington. Would you kindly publish the list of Popes?

The "Gerarchia Cattolica" gives the following as a correct enumeration:

1. St. Peter, of Bethsaida, in Galilee, Prince of the Apostles, who received from Jesus Christ the Supreme Pontifical Power to be transmitted to his Successors; resided first at Antioch, then at Rome, where he was martyred June 29, in the year 67, having governed the Church from that city for 25 years, 2 months and 7 days.

		Elected	Died
2.	St. Linus, M.	67	78
3.	St. Cletus, M.	78	90
4.	St. Clement I, M.	90	100
5.	St. Anacletus, M.	100	112
6.	St. Evaristus, M.	112	121
7.	St. Alexander I., M.	121	132
8.	St. Sixtus I., M.	132	142
9.	St. Telesphorus, M.	142	154
10.	St. Hyginus, M.	154	158
11.	St. Pius I., M.	158	167
12.	St. Anicetus, M.	167	175
13.	St. Soterus, M.	175	182
14.	St. Eleutherius, M.	182	193
15.	St. Victor I., M.	193	203
16.	St. Zephyrinus, M.	203	220
17.	St. Callistus I., M.	221	227
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212.	John XXIII.	1410	†1415
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221.	Alexander IV.	1492	1503
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239.	Leo XI.	1605	1605
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251.	Innocent XIII.	1721	1724
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255.	Clement XIII.	1758	1769
256.	Clement XIV.	1769	1774
257.	Pius VI.	1775	1799
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259.	Leo XII.	1823	1829
260.	Pius VIII.	1829	1830
261.	Gregory XVI.	1831	1846
262.	Pius IX.	1846	1878
263.	Leo XIII.	1878	1903
264.	Pius X.	1903	1914
265.	Benedict XV.	1914	

*Pope during exile of Liberius.
†Resigned.

Several readers request publicity in these columns of thanksgiving to the Sacred Heart, the Blessed Virgin, Sts. Joseph, Anthony, Rita, the Little Flower, etc. (for answers to prayer).

Mrs. M.—It might be more prudent to remain out of the latter mentioned society.

M. S.—This cannot be answered by a "Yes" or "No"; different circumstances must be known, which you do not mention. You say nothing about the baptism of his first wife. Give your street address if you write again.

Nell—It is all right.

Steady Reader—That circumstance had nothing whatever to do with the validity of the marriage. They are *not* free to remarry.

Anxious—Write to the "Society of the Divine Word," Techny, Ill.

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OUR SUNDAY VISITOR

Issued Weekly by
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REV. JOHN F. NOLL, LL.D., Editor

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HUNTINGTON, INDIANA, DECEMBER 10, 1916.

Rome, May 17, 1914.

"Rendering very great thanks to our beloved son and priest, John Noll, and imploring the Lord to grant him every favor and blessing for his services, we most lovingly impart to him, as a testimony of our especial good-will, the apostolic blessing; which we likewise extend to all who write for and read his paper.

POPE PIUS X.

Apostolic Delegation, 1911 Biltmore St., Washington, D. C., April 27, 1913.

The nature of your work tends to supply, in a popular and practical way, the religious needs of both the Catholics and non-Catholics.

With pleasure I congratulate you on this good work and express my hopes that your success will continue to increase.

With best wishes I am, sincerely yours in Xto.,

✠ JOHN BONZANO, Archbishop of Melitene, Apostolic Delegate.

Fort Wayne, Indiana, March 29, 1913.

Dear Rev. Father:

Your work of bringing home to our people the better knowledge of the teachings of the Church, and of informing non-Catholics of the claims of Holy Mother Church, is truly an apostolic work, worthy of the highest commendation and encouragement.

To furnish a weekly paper, for an annual subscription of 50c, appears to me to be most remarkable.

Devotedly yours in Domino.

✠ H. J. ALERDING, Bishop of Fort Wayne, Indiana.

A CHARGE OF THE ENEMY NOTICED.

It has been many months since we have paid any notice to any of the anti-Catholic journals. They have so discredited themselves by their fabrications and proved slanders that we need not offer our non-Catholic readers further proof of their unreliability. However, for fear some of our readers are not fully convinced of our sincerity and the insincerity of our enemies, we feel that we must take notice of a charge made against OUR SUNDAY VISITOR in the November 18 issue of the Menace. We are therein charged with having manufactured a letter signed "Yours for peace and harmony, a Protestant Friend, R. Morrow, 4963 Grand Blvd., Chicago, Ill."

Now this is a libel which we do resent. Those who themselves are guilty of fabricating are likely to suspect others of the same wickedness. And, we are willing to offer $1,000.00 for proof that we have ever, at any time wilfully tried to deceive any of our readers. There is no need for us to manufacture letters or any testimonials favorable to the Catholic Church, since we receive many such communications every week with the privilege of publication, but which we do not reproduce because of lack of space. We frequently use short letters of this nature in our "Readers to Readers" column, but the lengthy ones, and often very strong ones, remain unpublished. We do not see the need of publishing these letters. Every Catholic has time and again heard non-Catholics in his community speak of their high regard for the Catholic Church and its people, and the publication of such letters might convey the impression that the number of broad and fair-minded non-Catholics is small. The Chicago correspondent's letter appeared in our paper in March, and the fact that a letter sent to the same address in October would be returned is no evidence that the letter sent to us was not genuine. We published the letter, which we still have on file exactly as we received it.

—o—

AN EXCELLENT MOVIE.

Our readers probably noticed the advertisement in last week's paper bearing on the six reel movie, entitled "The Call of the Master." Before accepting this advertisement we had the owner of the film bring it to Huntington and show it on a screen for us. On the whole we found it to be excellent, but suggested some alterations, whereby it would be improved considerably in parts. These changes were made, and we are convinced that the Catholic clergy everywhere will want their people to see it. Those who have picture machines had better write now for the rental of it, since it is likely that it will soon be featured in different cities and towns of the country. Address "Pontifical Productions," 406 Schiller Bldg., Chicago, Illinois.

—o—

HOW SENSITIVE AN AUDIENCE IS.

The editor had an opportunity recently to witness the feeling stirred up in an audience addressed by the kind of speaker who stirs up trouble. It was not a Catholic audience either, nor a professedly anti-Catholic lecturer. A mass meeting of citizens was called to assemble in the court house of our city; the subject to be discussed was "preparedness." Several laymen, one minister, and one priest were engaged to address the meeting. After they were finished, a gentleman from the audience requested the privilege to say a few words, and his request was granted. His opening remarks were to the effect that the assembly had been addressed by a representative of the manufacturing interests, by a business man, by a lawyer, by a minister, and by a priest; that he had noted some remarks of each speaker, and that he would like to comment on them in turn. Referring to the first speaker of the evening—the manufacturer—he stated that this man was interested in preparedness not because of any love of country, but to have militia in readiness to keep laboring men more submissive. He was not allowed to proceed further with his remarks. From all parts of the audience came first hisses, then cries of "put him out." We were really surprised how quickly the audience became incensed, merely because the speaker's remarks reflected on the integrity of this manufacturer. Never did it come home to us so well what an audience distinctly Protestant would do if one, representing himself as an anti-Protestant, should, unprovoked, maliciously slander everything which these good people hold sacred. Never did we appreciate more the patience and forebearance of Catholics who tolerate the most libellous attacks on their Faith, their clergy, and on the holy women who, by vow, are rendering life-long service to God and humanity.

THE WORLD FOR CHRIST

By Rev. Joseph Husslein, Associate Editor of AMERICA

THE DIVINE SOURCE OF ENERGY.

Have you watched the great wheels turning in some vast factory, the pistons moving to and fro? Have you noticed the strong iron rods and the delicate appliances of the marvelous mechanisms performing their work, speeding like the restless arms and pliant fingers of a chained giant laboring at his task from morning until night? Have you reckoned the results in the heaped-up stores of wars or in the hundreds of thousands of printed sheets that were to bring into as many homes the idle scandals of the day or perhaps the Gospel of the Lord?

Have you thought, as you stood and wondered, of the power which set to work all these wheels and pistons, all these arms of iron and subtle fingers of delicately fashioned steel? It was the motor driven by the energy developed through the furnace heat.

Far more wonderful than all this artificial mechanism is man, the workmanship of God, with his thoughts that wander through eternity, his marvelous memory, his power of will, his physical equipment of tendons and muscles and nerves and all his exquisitely-made senses, the least of which surpasses beyond all comparison the most skillfully wrought invention of human minds. Yet what are the mechanisms of man themselves but only the result of the faculties given him by God?

Man's lower nature is to be ruled and governed and guided by the higher; the energies of his body are to be directed by the soul. But rightly to accomplish the purpose for which he was created by an infinitely wise Maker, his heart must constantly be inflamed by the fire of Divine Love. Here is the furnace heat that must drive the motor of the human will in order that soul and body may labor together to produce the works of God, the works for His glory and our own salvation, and the salvation of countless other souls, for all eternity.

But what is to keep alive this fire of love in the human heart? Upon the answer to this question everything depends. Fortunately for us our Divine Lord Himself answered it when He said that unless we eat His flesh and drink His blood we shall not have life in us. We are constantly to receive Him, Flesh and Blood, Soul and Divinity, in the Holy Eucharist.

Evidently it is necessary that the furnace be fired continually if the motor is properly to perform its action and the machinery is perfectly to accomplish its intended work for which it was designed.

We know for what work we have been planned by Almighty God, and we know too that we cannot permit the fire of love to fall and lessen in our hearts, and perhaps to be extinguished entirely. Such would be the case in the state of mortal sin, when all supernatural works that could bring us merit for eternal life have completely ceased. Though the Church commands no more than annual Communion under penalty of mortal sin, yet we should constantly renew that fire of love by frequent or daily Communion. Thus we can best prevent it from falling or ever being extinguished through mortal sin.

"The holy Synod," was the decision of the Council of Trent, "would desire that at every Mass the Faithful who are present should communicate not only spiritually, by way of internal affection, but sacramentally by the actual reception of the Eucharist."

Spiritual Communion should be a common practice of very Catholic, but we should likewise receive Our Savior sacramentally at every Mass at which we assist, if we would answer fully to the appeal of Holy Church. This wish of the Council, as Pope Pius X said, is entirely in conformity with the desire that inflamed the Sacred Heart of Christ when He instituted His Sacrament of Love. It is truly to be, as far as possible, "our daily bread."

Here, therefore, is the most important condition of the lay apostolate. The Holy Table should be approached with the utmost frequency possible. No vain or idle fear is to deter us, since nothing is required except freedom from mortal sin and a right intention. When these conditions are present, according to reasonable judgment, then no one can keep us from receiving Holy Communion every day. Yet nothing is easier than to possess them always.

To understand clearly the meaning of the two conditions it may be well to read once more the explanation of the Sacred Congregation of the Council:

"A right intention consists in this: that he who approaches the Holy

(Continued on page four)

Readers Speak to Readers

WHO WILL SUPPLY FIFTY COPIES:

Burlington, Wash., Nov. 23, 1916.

Editor OUR SUNDAY VISITOR:

As a reader of OUR SUNDAY VISITOR for the past few years, I can bear testimony to the good work it is accomplishing. From the time I came across the first copy the paper appealed to me and I was convinced that it was a good medium to convey the truth to Catholics and non-Catholics alike. The more I have read your paper and studied the needs of the people, the more settled are my convictions. Its mission to spread the truth on religious, moral and historical questions and to dispel false and erroneous notions about the Church fully justify its weekly visits. In this connection it contains in a measure the daily bread for which we pray.

In no place is its need more apparent than in this Western country; in the small towns the Catholics are few and scattered, the priest anxious to reach all finds that his time must be divided between the different missions. His visits, necessarily seldom, makes him feel that little permanent good can be accomplished. Worse still, literature of a pernicious kind has preceded him and he finds that his influence for good is greatly lessened.

Since taking up mission work recently in the small places, I am continually confronted with literature of this description and have been thinking how I could best counteract it. It dawned on me that you might be able to send me the Sunday Visitor or that some of your readers would do so. I have about a dozen places to look after, and have barely the essentials (some are borrowed) for Sunday worship and daily Mass. Here is an opportunity for some one to help in missionary work. I could have fifty copies distributed weekly at the church and on the mission. The Sunday Visitor would be a welcome guest, and be my representative in the many places which I can reach only monthly or bimonthly. I feel confident that some of your readers will respond and thus be instrumental in preserving the faith and supplying an antidote for anti-Catholic literature with which the smaller places are too frequently flooded.

Waiting with confidence and wishing you every success,

Sincerely yours in Christ,

(Rev.) MICHAEL MURTAGH.

Rev. John F. Noll, L. L. D.

Dear Friend in Christ.

Kindly publish the following:

"CATHOLIC VS. PROTESTANT."

(By a Convert)

A dissection of the component words into their constituent letters, and their interpretation, as adduced by one who floundered for years in uncertainty, and hopes that he has succeeded in arising from "Out of the Depths."

C-hrist the Alpha
A-nd the Intercessor,
T-he Trinity, the mighty Three in one.
O-ur Father's mansion.
L-ead us ever onward
I-n the name of Him, Who made
C-hrist the Omega of all our wants.

P-rotesting the will of God,
R-uining our future chances.
O-bedience nullified.
T-riumph made vague.
E-ternity made problematic.
S-cripture interpreted to one's own fancy.
T-empting God, through false interpretations.
A-bjuration or denial of Christ's successors on earth.
N-ame adopted, transient, not universal,
T-empestuous, not solacing or comforting.

DR. C. L. MATTFELDT.

Catonsville, Md.

Anderson, Ind., Aug. 29, 1916.

Rev. Father Noll:

I consider your paper an example for others to follow, especially those pretending to be Christian papers, but who are not really working for any good. They blame the Catholic Church for participating in politics, yet they advocate doing what they condemn your Church for doing.

Although not a member of your Church, I do respect it and its members and whenever I can help in the fight by word or deed, I am yours in the battle.

In your noble and fair fight for the things that make us free, remember that Right is on your side and that the Catholic Church will be standing as a great religious power, when its enemies have passed to dust, and the Menace will be unheard of. I have never read a fairer religious paper than yours, and believe that every Protestant should get a copy and read it. Why not start a campaign to introduce it through your many Protestant friends into the Protestant homes and let them see how you talk about their religion! Whenever we stoop to muckraking we appeal to low-thinkers, and we create a feeling of distrust in people who seek for something higher; just what the Menace and the Socialist papers persist in doing.

I also want to commend you in your fair speech, and I certainly want to apologize for those who print such scandalous articles about your religion. Religion is sacred, and how some people can speak of your Faith as they do and then expect to get to heaven is a mystery to me. I am also with you in your fight against Socialism, which I believe seeks to destroy all religion. It is not fair to religion nor does it advocate a safe and sane government. I know that the Socialists condemn your Church bitterly, but just continue in the battle, and the Church founded centuries ago will stand unto Eternity, while Socialism will die as many other man-made isms have.

Your servant in Christ,

SAM R. FORKNER.

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